Fragments of Nutɬe x Origin Myths.

JM 2501

In the very beginning of time, before ~~the~~ heaven was made, ~~A~~lquntam sent down to Nutɬe x three brothers and their two sisters. The names by which they ~~were~~ men have been remembered are Masonx^{W}, Kamalsonx^{W}, Sonxwaak s, and their ~~sisters~~ women, Sonxwan a and ~~x~~ xwan i. ~~The last mentioned~~ The younger sister refused to become entirely human, ~~instead~~ and wandered around in a semi-human condition, becoming frenzied at the slightest excuse. At length her disgusted brothers and sister united to cast her forth, and she became petrified in the valley which still bears her name, and ~~which~~ still has an evil reputation as the coldest place in the vicinity of Bella Coola. ~~From here~~ Hence come the cold winds. (1).

~~A~~lquntam instructed his carpenters to construct a Sonx^{W} . They set about their task, but failed to use any supporting posts so that, if ~~it had~~ when almost ~~been~~ completed, ~~it fell.~~ ~~Thin~~ Only a small section ~~of~~ at the east ~~xxxxxxx~~ remained. When the carpenters recommenced their work they took care to erect posts to bear the weight, and ~~so~~ thus were able to construct heaven as it is to-day. When their task was completed the supports were removed. Only those living at Nutɬe x witnessed this disaster, and from it they took their names. Kamalsonx^{W} was the name of this first Sonx^{W} that fell.

According to another informant the first settler at Nutɬe x was u usonx^{W} , who had also the name, Xemxemlaix. He came to earth in the form of a beaver, bringing a salmon-weir as means of sustenance.

The following fragmentary myth was also obtained.

(1). For further particulars of ~~x~~ xwan i see pages .

2500

Fragment of a Nutlèx Myth

Among the first people who came down to earth at Tcawat was a stone man, who brought with him as a present from the supreme deity, a sword. As a result of this gift the Tcawat were bellicose in disposition, constantly practising the art of war, and always ready to start hostilities; their settlement ~~being~~ became a hotbed of trouble. A man of Tcäwat, Läkwakila by name, ~~became~~ grew wearied ~~with~~ of the constant strife and determined to set out and find a new home for himself. This is the only known case of a man going away without adult companions. After considerable travelling he reached Nutlèx where he settled down among the inhabitants ~~of that village.~~ He had brought with him a young boy who in time married a woman from Sätlia, and became the father of many children.

Note: The above story was certainly curtailed by a poor informant.

~~Why he had a companion~~ — "a young boy"

(1). No explanation is offered for the contradiction concerning Läkwakila's companion. It is clearly stated that he was alone, and equally clearly that a youth accompanied him.

Origin Myth of Stuɪx.

In the beginning Wiaqaii came to earth as a man on Mt. Nuya, near Stuɪx. He seated himself on the mountain top and slid in a sitting position to the valley, clearing a smooth track as he went, which is still bare as if a land-slide had taken place there. He was all alone and built for himself a house of evergreen boughs, kwals, to which he gave the name Kwalsänł. After sojourning there for some time he decided that he wanted to marry; so he set off up the valley to find out if there were any people above him, and if so where they lived. He was travelling over a series of undulating ridges from the top of one of which he saw before him a number of men, also going upstream. They wore light coloured bands around their heads. They disappeared from sight over the next ridge, and when Wiaqaii reached the summit of this he saw in the hollow below him, not a number of men, but a pack of wolves, which were preceding him on the trail. In time the wolves passed over the next ridge out of sight, but when Wiaqaii gained the summit he saw in front of him, not wolves, but the men again with bands around their heads. This continued for some time, Wiaqaii seeing men before him from one ridge and wolves from the next, but he was slowly gaining on them, and finally was able to understand the latter when he saw the wolves assume human form, take off their tails, and wrap them around their heads. He caught up with the wolf-men and told them thereason for his travels, that he sought a wife. They agreed to help him and all travelled together to the home of Älixɪmotusaix, who had landed with his wife from above on Mt. Tcɪnisi in the Carrier country. They had brought from above a beaver, and some moose skins. Alix motusaix had a daughter, Niɛłłɛłłaix, whose other names were Nuskɪmäta and Nuskɪmnätł. Wiaqaii asked Älixɪmotusaix for his daughter and the latter agreed to just-with-hers. The two were married and the wolf-men sang a song at the marriage which has since been handed down in the family, to whom this myth belongs, one of whom, alone can sing it.

After the marriage the four returned towards Stuɪx. Niɛłłɛłłaix go-

ing ahead to breaking a track through the forest. From this she took the name Nuxmɛlnɛmän'a, "Stick-breaker", ~~and she~~ had she not broken this path there would have been no intercomunication today between the Carriers and the Bella Coola. Wiaqaii built a house for his bride in which everything was decorated with a raven; the door was the beak of the raven; the totem-pole was a raven; and a raven was carved on the end of every beam. Älixɛmotusaix built a house ~~a~~ a little above Stuɛx, ~~a house built~~ one like the present Bella Coola houses but made entirely of skins; the name of this house was Skɛmnänɬ.

The two families sojourned in this vicinity for some time when Wiaqaii decided to travel, wishimg to make a circuit of the world. He set off to circle the earth and, far in the east, crossed the upper waters of the Bella Cool River, which he decided to open so that it would serve as a route to thesea. He had with him some abalone shells with which he studded a stick, giving to it afterwards ~~the decorated stick~~ the name, Älɛɛlxän'i. The decorated stick floated down stream at at Nusq̓ɬst, where the river plunged beneath a huge rock. Älɛɛlxän'i made clear the course of the river by shattering the rock. Meanwhile ɛsyuyuyut, another of the first people, who had come to earth on a mountain behind Tɛmotɬ, ~~had~~ made ready his canoe for a journey upstream. ɛsyuyuyut was very proud, and considered himself the oldest of all mankind under the assumption that he was the first to reach this earth, accordingly his grief was great when he saw Älɛɛlxän'i floating down the stream and realised that other people were above him.

In his grief he cried out, "I am but a younger brotner," and abandoned his journey.

Älɛɛlxän'i drifted on until it was caught in the fish-dam of Oq̓smai, the man dwelling farthest down the Bella Coola valley on the south shore of the Bella Coola River about a quarter of a mile from the sea. Oq̓smai was delighted with the pretty thing, took it to his house and called his friends to see what he had found.

The above myth was recounted by Mrs. Willie Mack, a Bella Coola woman, in whose family the names embodied in it are still ~~in~~ used.

SA 2153

A smaiusta.

In the beginning, when there was still no sun in this world, Alquntam erected a post, a nuit uikta, reaching from its base, near Stu x, to the land above. Some of the old people told my informant that x one of the purposes of this post was to prevo vent the sky from falling. An eagle, whose name was Tsilwal ks, sat on the top. Down this post came Nusmaix Nusmaɬ xwai, Wakitmai, Walakitmai, Wiaqaii, Tɬi sla, Keit, and several women whose names have been forgotten. Though all were supernatural Keit alone was not in human form, he had come as Raven and used to croak from inside the post itself. The new-comers looked around them seeking xx a suitable spot on which to opposite settle. Tcawat (on the mainland xxxx the notthern extremity of Vancouver Island) somewhat appealed to them, but they did not like its inhabitants, the Kwakotɬa Nusmaɬ xwai and his companions were proud of the fact that they were the first to occupy the Bella Coola valley, but with this pride came the dread that others might lay claim to this distinction. There was at that time no river, but Wiaqaii scratched in the earth with his foot so that the water which filled the depression became a river. In this river he placed a log decorated with abelone shell with instructions that it should be tɬ meta imut, i.e. "be like a person" (with human intelligence) and as such when floating down the river, which was constantly increasing in size, should move from side to side so that it would pass close to every populated village. The inhabitants of these villages, seeing the log, would know that th y were not first in the land. The log obeyed its instructions, causing deep chagrin in all the villages by which it floated to the sea.

After due consideration Nusmaɬ xwai and his comrades travelled xx some distance down the river valley, but then returned to Nust lata, not far from Stu x, where they built their house. It was of the normal size but on most occasions but when many guests assembled it could enlarge so that all could be accommodated within. The posts, the benches, the boxes, the beams, and the totem-pole were all carved with the design of Raven, known to them not as Qwax, but as Snuqwaxwals. In one corner of the house

sat Echo. With the completion of this house Nusmaɬ xwai and his companions became mortal.

In course of time they amassed goods so that they were able to summon people from far and near for x l ns. This in turn enabled them to validate several names which they had brought with them from above. Alquntam had given Nusmaɬ xwai a box containing whistles for kusiut rites, which he was now able to use, and bestow on one of his siters the name Sxuntɬ Numuxme x, which was the kusiut name of my informant's mother. When the roof of their house was opened light shone through, from which circumstance the name Sxeutɬ was acquired at one of their annual - ns. Not only was Nusmaɬ xwai able to validate names which Alquntam had given him, but he created several sxwunat s (made by mortals) names as well. He bestowed on his siters the names Kalxemakn s and Sep mpman s: the latter means "rising dust", with reference to the dust rising from the floor of the house as Nusmaɬ xwai threw down the moose hides which he was about to give away to his guests. All the names mentioned in this smaiusta have been preserved, that of Nusmaɬ xwai is held in especial esteem by the people of Ntu x, it means "head of the river" referring to the point at which he came to this earth. Even the name Tɬ nsta imut is still in use: it is owned by one of my informant's dogs as she has no children.

Sa 2159

A smaiusta.

Smai n a, at

In the beginning Alquntam sent down to the head of the Clearwater, one of the branches of the Bella Coola River, four brothers, Alkwi, u usonhw , Nanatskwi, and one whose name has been forgotten, with their sisters, Kanilk s and O mi lk s. u usonhw had brought with him from above as a present from Alquntam some olachens in concentrated form and a qomo ts, one of the large cone-shaped whistles, which is also called siut. The two women cried because they had no house. But presently they thought they were in a house with a wonderfully decorated roof, in reality it was the sky and the decorationswere brightly shining stars. By means of their supernatural power, they were not yet mortals, they reduced the firmament to small compass so that it was really a house to them, with the star illumined heaven as roof. Taking this house with them the six next day set out for Tcawat, a point on the mainland opposite the north end of Vancouver Island. They travelled down a river valley the sourse of which is not far from the Smai n a source of the Bella Coola. Alkwi and his relatives did not like the language of the people living at Tcawat so they returned to Smai n a, taking with them some of the fine cedars which flourish on that part of the coast. Thanks to their supernatural power they were able to carry these easily.

Returned to Smai n a they built a dug-out canoe of (?) birch, the outside of which they decorated with abelone shells as they did the paddles. It was very beautiful. To it they gave the name, Ki lai lotl. In this craft the six set out down the Bella Coola River. When still above Stu x they stopped to investigate a beating sound and found that it came from the house of Oqsmai. The latter invited them to come in, using u usonhw 's name which he knew in some mysterious manner, and when they entered they found that the beating sound was caused by their host's daughter, Kanuslaliam, who was sitting in the back-room (k lusta) and thumping a copper which she was holding as if it had been a baby. Oqsmai was much impressed with his guests' canoe, as were they with his, so a trade was mutually agreeable, as a result of which the travellers

obtained a copper canoe fitted with copper paddles: its name was Lalia lotl.

u usonhw married Kanuslalias who set out in the copper canoe with her husband and his brothersx and sisters. They had not gone far when they were hailed by the stalt mx of a village, a man who also knew u usonhw 's name.

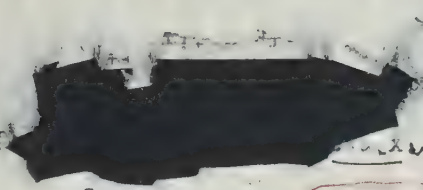
" u usonhw ", he called out, "your canoe is not much good, it requires to be paddled or poled. Let us trade. You take my canoe, Kwakwaos lotl (Kwakwaos is a merganser), it travels with its own power."

u usonhw was at first unwilling to part with Lalia lotl but at last agreed. The sevsn now travelled rapidle in their merganser canoe to the coast, not stopping at the villages which they saw on the way. At the mouth of the Bella Coola River u usonhw Alkwi cast into the water one of the clachens which Alquntam had given him: it became the progenitor of all the Bella Coola clachens. From here they went to the head of South Bentinck Arm where u usonhw Alkwi threw out another clachen, the forefather of all the clachens in that fiord. He repeated this at Rivers Inlet, at Smith's Inlet, and at every fiord on the coast, which is why clachens are plentiful in British Columbia at the present day. At Laliaml, a to n of which the location is uncertain, u usonhw was received as a benefactor and given the name Tlakwakila. After visiting all the rivers on the coast Alkwi and his party returned to Bella Coola where they finally settled at Stu x.

Throughout their travels they had carried the cedar trees with them, these they now planted at Stu x, which is why fine cedars have flourished there since that date. The four brothers built a fine house and also constructed a salmon-weir in the river which made them so prosperous that people came from far and near to pledge their daughters to the fishermen. They were able to give numerous d ns and so display a totem-pole the design of which Alquntam had shown to Alkwi before he came to this world. It was a large pole standing across the sidewalk from the house, i.e. not pirced by the door-way. At the base was a grizzly bear, with paws wrapped around as

if wanting to climb after the food which could be seen above. Immediately above the bear was an eagle's nest with four fledglings standing amid their broken egg-shells and craning their necks eagerly upwards to greet the mother eagle flying back with a salmon. At the top of the pole was a ball, Nusxem a, in which the sun was enclosed: it was this which Qwax broke to release light to mortals. The name of the pole was Al lîkutl. As is often the case there is no connection between this totem-pole and the adventures of Alkwi, the person using it, the right to use certain carvings belongs to the owner of a certain name as a part of his sxaiusta, exactly as the right to recount the adventures of his name-sake belongs to him.

The names contained in this sxaiusta are still in use. My informant's name is Kanîlk a. Her sxaek sang deals with Sxai n a and, as it is the place which the salmon enter the Bella Coola River in hopes of reaching, salmon are used in the decorations of her house. u usonhw varies, it becomes Masonhw when used by a youth, and Masonhwan a if used by a girl.



~~collected~~ The following very fragmentary account of the [redacted] was also collected.

Long, long ago there was in a mysterious place far to the east and far above this world, a very large house, Nutsätlmais, in which dwelt together all people, Tsilla Coola, Tsilla Tsilla, Carriers, and the rest. In ~~the house~~ it there lived also, too, all kinds of birds, including the thrush who taught each its song. The chief of the house, Sikxim by name, lived there too and gave to each tribe its special language. One day, deciding to visit the earth, he assumed the form of the sun and descended to mount Nuya, near Stuix, where he became a man. Here he built a house like that above, giving it the same name. He became prosperous and was able to give presents to all.

[redacted]

Fragment of a Snutɬ tɬ Origin Myth.(1)

In the beginning of time, Alquntam, in guise of the sun, sent down to earth a number of brothers with their one sister. Their names have been forgotten with the exception of that of the oldest man, Taiakwala, who had brought with him a beaver as provender. He released the animal which multiplied to provide abundant food for all the party, and ultimately became the ancestor of all the beaver of the upper valley. Owing to their position on the upper Bella Coola, Taiakwala and his brothers considered that they were nearer to the sun than any of the people dwelling below, a fact of which they were exceedingly proud. Moreover, having been sent down by this orb, he was their kwaɬt nta.

There were two large boulders in the river near the settlement, and the sun had instructed Taiakwala how to use these as supports for a salmon-weir. With the assistance of his brothers, a hole was drilled in one of the rocks; then they felled a large tree upstream and allowed it to drift down until the butt lodged in the perforated rock and the head swung across against the other. With this as base, other trunks were woven in upright so that the river was almost spanned and a fine dam constructed. In this they caught so many salmon that Taiakwala and his brothers were able to call people from far and near to potlatches and feast them liberally on the fish. In course of time their sister was married to a chief from another town. Henceforth, whenever one of her brothers gave a potlatch, he was able to "rebuy"(2) his siter on a lavish scale with the teeming salmon. The sun had taught the woman a song to be used on such occasions, which has since been used by her descendants when as a prerogative "rebuying" themselves from their husbands.

Taiakwala made a long voyage of exploration during which he reached the Skeena River. He made friends with the inhabitants of the town, Qsxwan, who gave him the name, Xw ɬ on,(3) meaning whale in their language. Continuing his journey, he ultimately circled the earth before returning home. He obtained several other designations, including Aits mka from the Kwatna people; these two are still used by members of the ancestral family descended from Taiakwala.

Years after the settlement of Snutɬ tɬ, the drilled stone supporting the salmon-

(1). Related by Joshua Moody.
(2). See p. .
(3). It appears certain that Xw ɬ on is an attempt to pronounce the English, whale-bone,

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weir broke and the ruins were swept away downstream. Then the people cut their hair and blackened their faces in mourning, and moved to Stu x where a number of their daughters had married chiefs.

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ORIGIN MYTH OF MUSKEM.

As has been stated, it is common to add details from a mere story to a family myth in order to increase its length and importance. The writer feels certain that this has been done with the following, in spite of the fact that Boas (P. 33) records this myth in greater detail than the writer was able to obtain. A second x version was obtained from a most reliable informant who recounted it as a mere story without hesitation. Of course he may have been ignorant that it was the myth of another family, but the writer feels that this is unlikely. The type of myth itself strongly supports the view that details of the usual "story" type have been added to it.

MW 2061. This is a smaiusta, recount d to my informant by her father S nxalotła, a stalt mx of S nxł, whose kusiut name was Snutł mx.

In the begiining of time there came down to the river which enters North Bentinck Arm at Green Bay a man Nusxek and his wife S maiutaᵃk s. They went down the river to Green Bay, which is called Nusxek from the man, where they bilt their house and settled. In time a son was born to whom they gave the name Stskl. The baby grew with phenominal rapidity until presently he had acquired the strenth and intelligence of a man. One day Stskl went for a walk up the river carrying his bow and arrows. Presntly he met what he thought was a man though it was really a supernatural Black Bear in human form. The supernatural one invited Stskl to go home with him, which the youth did. As soon as he entered the house he realised that he w s in a bear's house, but he did not disloose to his bear host this knowledge. The bear brought to his guest some skunk cabbage, saying that it was dry salmon: to bears skunk cabbage is dry salmon. The food was broken in small fragments and served on a very small dish so that Stskl was afraid that there would not be enough though Black Bear assured him that he would not be able to eat it all. So it proved. Stskl ate and ate until he could eat no more without diminishing the amount of food on the dish.

Then Black Bear said, "You must spend the night here, to-moorow you can return." So Stskl slept that night in Bear's house.

Next day (it was really next year because one night in the land of siut is the equivalent of one year in the land of mortals) Black Bear said, "I give you the power to make you alukwala. On end of your bow, as far as the middle, will be as painted. If you have a quarrel with a man just wave that end of the bow towards him and he will fall dead. If you wish him to come to life again, wave the other end and he will be revived."

Then Black Bear took off his pelt and gave it to Stskl saying, "If you want to strike down several people, put on my skin, scatter eagle down on it, and then shake

yourself. The down will fly in all directions and when it lights on your enemies it will cause them to fall to the ground. Their arms, legs, bodies, wherever the down has touched them, will swell, so that they will be unable to get up again. Unless you recall the down to yourself they will die.

Now I will take you home."

Stskl set out with the Black Bear, but when they reached the edge of the woods the latter returned. Instead of at once entering his father's house Stskl went to the back where he shook the planking, disturbing his younger sister ntlalan a who was inside. She went out to investigate and came rushing back, calling out to S maiuta^{a}k s:

"Mother, mother, Stskl has come back."

But her mother answered, "You liar. Your brother has long been dead."

The little girl went out again, and when she returned a second time and told the same story S maiuta^{a}k s herself went out. She was almost overcome with joy at seeing her long-lost son.

Stskl would not enter the house until Nusxek had bu lt for him a raised bed behind the fire and had scattered sand on the floor. When this was done he crawled through a hole in the roof direct to the bed.

That evening Stskl called ntlalan a saying, "To-morrow I am going to Nuxalk. (Bella Coola). I do not want to mar their pleasure at my return by telling them of this, so say nothing about it now, but to-morrow, when they discover my absence, you can tell them where I have gone and that it will be all right."

Stskl slept that night in his parents' house.

In the morning he assumed the form x of a black bear and set off. In those early days there w ere no trees so that he was able to travel without stopping to pick a path and soon reached the village of Alk la near the mouth of the Pe sl , a small stream which enters the end of North Bentinck Arm between the Bella Coola and

Neclectsconnay Rivers. Here he again changed himself to a man wearing a black bear skin blanket. At this point Stskl met a man and the two became sat x, i.e. boon companions. Stskl went to all the houses in Alk la and invited the young people to gather on a level piece of ground near the river, saying that they would see something peculiar. When they had assembled he suddenly changed himslef to a black bear and ran to and fro among the startled crowd. Then he retransformed himself to human form, whereupon all the girls fell in love with him as omething new, strange, and altogether desirable. But Stskl only laughed at them.

Then his friend said, "Satai , why don'tyou go across the river and repeat your performance at Tsk tł?"

Stskl and his friend crossed ~~xxxxxxxx~~ in a river dug-out. They called the young people of Qom ots and Tsk tł together on a level piece of ground below the latter village and here ~~XXX~~ Stskl repeated his performance, turning himself into a bear, dashing in all directions through the crowd, and then reassuming human form. As before many of the women fell in love with him. But the men, husbands and lovers of the women, were angry at the interloper. They decided to raid Green Bay. Stskl 's friend learnt of this plan and told his comrade.

"All right", replied Stskl ,"if they dare to do so I will show them my poewr.X Of course you will have to accompany them, but when the attack is launched stay a shor distance to one side. You will not be hurt."

Stskl now determined to return home. But the raiders, who were assembling at Kit co, a point on the south side of North B ntinck Arm about one quarter mile from the head, had taken all the canoes so that the best which Stskl 's friend could obtain ~~xxx~~ for him was the broken bow of a river canoe. On this frail craft he embarked. He reached Anusx, on the north side of North Bentinck Arm about one mile from the head, without difficulty where he took on the form of a black bear once more. In this guise he travelled so rapidly that e reached Green Bay long before the raiders.

Stskl

Once more in human form, Stskl said to his parents, "A Bella Coola war party is on its way to attack us, because they are angry at the way I have attracted their women. But if you stay inside the house, all will be well."

Before long the hostile canoes appeared in close formation near the beach. Stskl had donned his bear blanket over which he had strewed a large quantity of eagle down. He now shook himslef. As Black Bear had promised the down flew in all directions and those of the enemy on whom it lighted fell hepless to the bottom of their canoes, their arms, legs, heads, or bodies swollen beyond recognition. After a time Stskl called back the downs thus curing his victims. As he did so he told his father's alk" to call out to the attackers that they must never again try to raid Green Bay. In spite of their discomfiture many of the Bella Coolas rashly landed to press the attack but Stskl climbed onto the roof of the house from which point he struck them down with the death dealing end of his bow. When the abortive attack had ended with the death of all those who had landed Stskl 's sat x came to shore and requested him to restore to life his relativ s. The two walked among the corpses, the friend pointing out his relations, whom Stskl revived with the life giving end of his bow. Each of those retored begged for the life of a friend, which Stskl granted, until finally he revivified all those whom he had slain.

In their gratitude many of the Bella Coolas begged ~~X~~ Stskl to accept their daughters as wives. He took only one wife , but by this narriage friendly relations were established between Green Bay and Bella Coola, and ever since that that time the people ~~xxx~~ of the two places have intermarried and been on the best of terms.

MW 2077

A smaiusta.

(see page 833)

Nusxek had a younger brother whose name was S nxakila. The latter moved across North Bentinck Arm to Satlia, the ~~point~~ south-east point between North and South B ntinck Arms. Here he married and in time became the father of a daughter, Amkpts, wh was about the same age as Nusxek's daughter ntlalan a. Once Nusxek took his daughter ~~to~~ on a visit to his brother and the two girls enjoyed themselves very much playing together.

A short time after this visit S nxakila became an alukwala. He saw a copper house with a loon totem-pole emerge from the ocean near Satlia, it was the house of Qomokwa, lord of the under-water world. Qomokwa was inside with his long hair extending from beneath his huge hat. He greeted S nxakila and gave him the wonderful copper house to live in. As a result of this supernatural experience S nxakila was able to give his daughter the names, Kanuslaliam, "Pretty copper", and Al ł xman a, "The clang of copper."

Unaware of ~~kixxkuxkixxr~~ her uncle's good fortune Nux ntlalan a again went to visit Amkpts. K She was amazed at the beautiful house, and was filled with envy, not only of her cousin's names, but also of the luxuriant copper room in which she lived in one of the front corners of the house. And Amkpts had become so proud that she would not play with her cousin. ntlal an a was so miserable that she went home at once and begged her father to get her a nice house too.

After some deliberation Nusxek married, fictitiously, his daughter to Amkpts. As a result of the exchange of presents which ensued ntlalan a obtained many copper articles as well x as th ~~xuxx~~ name Al ł xman a, while Amkpts received an alxotla right with the name łt mtimut, of which the sa lpsta was a snake. The nuskasiutsta of this name was beneath a large boulder at Green Bay, where too is the nuskasiutsta of my informant's ~~kuxiux~~ alxotla name Kwala tst mut.

Secure in the weath which Qomokwa had brought him S nxakila was able to marry his daughter fictitiously to many statalt mx. He always gave with her presents of copper.

-1411/ 3429

ORIGIN MYTH OF NUXALK (SECOND VERSION) TOLD AS A MERE STORY

Once, long ago, at Green Bay a boy walked along a path seeking suitable wood for a bow. He stepped in some black bear dung which he angrily rubbed off on the grass. Soon he met a bear who told the boy that he had done wrong in being angry at the dung, and that he must come to his home in the mountains. The two set off together, thanks to the power common to all bears of passing through mountains and rocks without effort. Finally they arrived at a house within a mountain, where the bears had assembled for a potlatch; it was mid-winter at the time. Bears perform kusiut dances as men do and dance throught the winter, but they lack the ability to become shamans. The lad told his guide that he was hungry, whereupon the latter, reached down and took off the small dimple from one side of his own buttocks, put in it a minute helping of salmon roe, and gave to the boy. The boy was angry at the meagreness of his portion, but his host told him to eat as much as he could since the supply was inexhaustible. The youth ate and ate, until he became fat, but he could not reduce the number of eggs.

After a time the lad returned home to Green Bay. Search-parties had scoured the woods ~~searching~~ for him without success, and his mother was weeping for him as dead. The lad remained outside, but called her by name. A younger brother heard him, and told the mother that his brother was calling her from without, but she did not believe him, until he reaffirmed his statement; then she finally went outside where she saw her long-lost son. He told her to spread fresh sand on the floor and that he would enter presently. When this was done he went in.

As a result of his visit to the bear's home, the youth obtained a small but remarkable, canoe, with a wonderful paddle. In this he and his partner used to travel. One end of the paddle held aloft kept at a distance the strongest wind, and smoothed a patch of water before the canoe, so that the one man paddling was able to make phenominal headway. The two used to visit villages within a convenient radius so that the bear-boy could gratify his passions.

for sexual intercourse.The partner would remain in the village to allay suspicion ,while the bear-boy would go to the woods behind and by his supernatural power,will that women should come to him.He repeated this practice so often,th t the inhabitants of Quomqo'to decided to kill him and his whole family.They took advantage of a time when he was at Qomqots for his nefarious schemes.His canoe w s on the beach,and to prevent his return to Green Bay they destroyed not only his canoe,but all of their own that were on the beach.The partner saw the deed,and transmitted the news of it through the air to his brother who rejoined him.One canoe was not entirely destroyed so they took a small piece of the side which was left and on it paddled to a point on the north side of North Bentinck Arm about one half mile from its head.Here the Bear-boy transformed himself into a bear,and in this guise was able to travel rapidly overland to Green Bay, retransforming himself to a man at his destination.The partner meanwhile continued to paddle along the shore from the point where his brother had left him.

The bear-boy said to his father

"A war party is coming against us entirely on my account"

The father replied "I know nothing about it"

The son said "You stay inside,I will deal with them"

He made a platform on the roof from which he watched.Soon with his marvellous vision he was able to descry the fleet leaving Qomqo'ts.As he had willed it,his enemies came on canoes lashed together,and furnished with platforms from which stones could be thrown.When they reached Green Bay he projected his bear power at them and they fell dead.He allowed them to recover,again they came on,and again he felled them,and so for several times until they were all dead before his house.He came down from his station on the roof and told his father and mother to pick out their friends among the dead

"I shall resuscitate them" he said, and throw the others into the ocean

His parents pointed out to him their friends,and he projected his power into them so that they came back to life.Each of those whom he had restored begged him to save some friend,and these asked for others,until he had revivified all.His father,a chief,gave a feast,at which marriages between Green Bay and Qumqo'ts people were arranged.